the Chaplain

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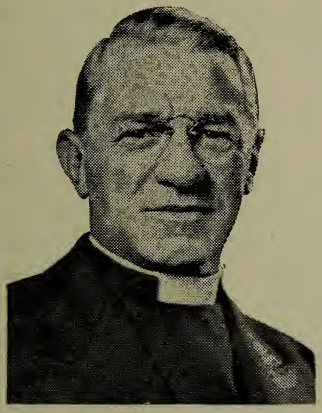
Dr. Sizoo was invited by the Chiefs of Chaplains of the Army, Navy, and Air Force to go to Japan and Korea for a month to meet with the chaplains in conferences and retreats, to visit with the troops and talk to them, to study the whole enterprise in which we are involved that through the understanding of a personal witness he might be able to interpret it back home. Here is a digest of his stirring report to denominational representatives at the Chaplains' Memorial Building in Washington soon after his return.



Report on Korea and Japan

"A footnote to The Acts of the Apostles"

Joseph R. Sizoo, *Professor of Religion, George Washington University*

What I saw and heard has deeply moved me. I'm not here as a lecturer reciting a travelogue. I'm here as a minister to read you a footnote to The Acts of the Apostles.

There is much we shall have to learn and unlearn. *I learned that this is no "phony" war.* I had to unlearn that this is just a regrettable, unfortunate minor holding operation which we had to go through with until, sooner or later, when they got around to it, the political leaders of the world would declare peace on earth, good will toward men. That's not true. It's war! I was in an area where there were 1200 casualties one day. I talked to a general who had just come down from a hilltop where they had counted 2000 enemy dead. I've been on the side of a ridge when a helicopter came down out of nowhere and men strapped the wounded in baskets on both sides and flew them back to the hospital. I've been in a hospital where there were 1500 of our wounded men. When you have 125,000 casualties in our ranks and over a million casualties in the enemy's, you can hardly speak of a minor holding operation. It's war! It's grim, it's cruel, and it's costly.

And our soldiers are sometimes frustrated and bewildered. Sometimes they are afraid that they are

forgotten. And since I've been back, sometimes I wonder if it isn't true.

Another thing goes deeper: you get a feeling that these men are embittered. After all, so much of what is happening should not have happened, could have been otherwise. The truce talks have left them bitter. We kept our word and didn't build up our army except to provide replacements for those who returned. The enemy built up an army of one million who've had military training for a whole year. What's more, these million men have had a year to be indoctrinated. The old army was often glad of the chance to surrender. That's no longer true. There were, when I was there, something like 1800 casualties of the enemy—and we took only eight prisoners. It has left our men embittered.

Yet in all the time that I was there I never once heard a personal complaint for personal suffering. The morale is wonderful!

There's another thing I want to say. Although this is a war that is grim and cruel and costly, *our army is an army of peace, and our soldiers are men of compassion.*

To understand this, you really have to see Korea. The most tormented country you can possibly imagine! Twenty-two million people go to bed hungry every night. Since I've been back, sometimes I think of it and I can't swallow. Food chokes in my throat. There are a million people just day by day trying to keep from starving to death and freezing to death. More than a million families are on the road, hoping against hope that sooner or later they'll be able to find a place where they can anchor themselves in shelter. And the wonderful thing about our army is this: it is full of men with compassion and good will. General Van Fleet told me the day that I saw him that we were feeding that day two million Koreans to keep them alive.

There are three scourges in Korea today: tuberculosis and cholera and smallpox. Our doctors and medical corps, when they are through with their chores, will go out to some nearby village, and they'll vaccinate 700. They'll build little hospitals.

I've seen what the enemy did to Korea. But our men are not plunderers. Our men are helpers. They are not destroyers; they really are saviors.

I preached in the chapel one Sunday morning with a handful of men, and the chaplain told me they were accustomed to take up a voluntary collection and send it to some Korean enterprise. For many months at the end of the month they had sent a check for $500. Just a handful of men!

I was with a certain corps where they took up a collection of $84,000 for hospitalization of Korean refugee children.

It's war; and it's an army of peace full of compassion. Now you say to me, How can you account for that?

Well, I don't know all the an-

swers; undoubtedly there are many. But I know one. *You can't explain our army, and you can't explain its expression of compassion, without the chaplain.* After all, because he is what he is, that army is what it is. I've met with chaplains in groups. I've walked with them, slept with them, eaten with them, prayed with them; and I've come to know them as men. They are a very superior corps.

One thing that impressed me was the way the Protestant and Catholic and Jewish chaplains worked together, with a great sense of comradeship of the spirit.

Now I want to make a few observations about these chaplains:

1. They *preach what is central in our religion,* and they stick to it. They do not indulge in trivialities; they do not take the thing that is in the center and push it beyond the circumference or take the thing that lies on the circumference and put it in the center.

2. These chaplains *practice what they preach.* They live it. They don't give men an argument; they give them the example of a Christ-filled life. I have never—and I've gone up and down this country a great deal talking to groups of ministers—I have never seen anywhere a more completely dedicated group of men.

3. These chaplains have quickened *the sense of compassion.* They keep alive in our troops a concern for the people in whose land they are fighting. Wherever you go in Korea, if you see a little hospital or clinic or asylum, you just know there's a chaplain behind it.

4. These chaplains are *true missionaries of the Christian faith.*

A naval chaplain said to me, "There is a little village near where we are, and some of the Japanese people have come to ask if they can be instructed in the Christian religion." And he said, "I've got a class of sixty who want to become instructed, and that's the third class I've got."

In the chapel center in Tokyo I saw eighty Japanese members of the choir singing "All Hail the Power of Jesus' Name," and the director of the choir was a professor in the University of Tokyo. What led these people there? They had been through the bombing when 150,000 of them were killed. And I wondered whether I would have had the grace to worship in the church of a conqueror. But they did because they were welcomed and because there was something that they saw, and something that they felt, that they wanted. Chaplain Moore told me that he had baptized all of them; and on Sunday morning they would go out into the Japanese churches, and they would sing.

The armed services have a hymnal, and on one page they have the hymn in English, and on the other they have it in Chinese or in Japanese or in Korean as the case may be, and all the Christians sing together.

The great missionary enterprise in east Asia is being carried out by our chaplains, and I hope that the missionary world will capture something of their imagination.

5. These chaplains are going to be the *leaders of the church of tomorrow*. Some day the soldiers are coming back with their frustrations and bewilderment and embitterment, and they are going to ask some uncomfortable questions. They will say to us, "Brother, where were you when we were in Korea?" But when the chaplain stands there with them, they will believe him and follow him.

What can we do for the chaplains? Here are a few suggestions:

1. The chaplain needs *literature*. We have literature there of a kind, but it isn't very good. So much of it comes from sects of isms or "wasms" that it isn't much. I wish this General Commission would address itself to some united approach to this process of getting literature into the hands of the men.

They need more Bibles. One of the chaplains said to me, "If I had 10,000 portions of the Bible, they would be gone in 24 hours." And he said, "I want 10,000 more every three months because these things get waterlogged and damaged." They like the Gideon Bible because it has linen covers. The American Bible Society uses paper covers, and these wear out more quickly. Now it may be that the Bibles are there; it may be a matter of distribution; but that's what they want.

And the chaplain himself wants books. If you've got a friend among them, send him a book. I wish that God would put it into the heart of some rich man to send to the chaplains over there copies of the Revised Standard Version of the Bible. What a wonderful thing it would be for somebody to do that! I wish, too, that the Religious Book of the Month Club would send them its brochure in advance.

2. The chaplain needs a *more adequate income* in order to make his work effective.

3. He needs *more careful screening in relation to his family*. It isn't an easy thing for a chaplain to leave his family behind and go out over there. But it isn't a problem to him only; it's a problem to the wife he leaves behind. Sometimes he can take it but his wife cannot.

4. The chaplain needs *replacements*. It's a dreadful commentary on the church that the Army is 200 chaplains short of its quota and that the Navy and the Air Force have comparable shortages. The church is boasting about its concern for the people within its parishes, and we train all kinds of men to do this and that in the church. But why is it we don't have enough concern for those who walk out of our churches into the armed service of our country?

I think this is an hour when the finest material we have should go into the chaplaincy. Our servicemen richly deserve the best!

Arctic Circuit Rider

THE YOUNGEST chaplain in the Air Force, Newton V. Cole flies a circuit of almost 7000 miles of arctic tundra, going each month to isolated areas in Newfoundland, Labrador, Greenland, and Iceland. At twenty-four he is serving his second year as circuit rider for Airways and Air Communications Service.

"There is something unique about AACS," says Chaplain Cole. "They have one of the most important tasks in the service, that of providing communications facilities anywhere in the world regardless of climatic conditions. But there is something else that is different: they are the only organization of that type in the Air Force that has its own chaplains. At present there are four on duty, one each in the Far East, Alaska, Europe, and the Northeast."

When Cole began traveling his circuit, some of the bases had no chaplains. "This was because the bases were newly opened," he says, "and because of the critical shortage of chaplains throughout the service."

"At Bluie West-8, Greenland," he recalls, "a group of us huddled in chapel while the temperature ranged from 48 to 51 degrees below zero. The first night I removed my gloves while I preached, and at the close of the service my hands had become blue. I had suffered a mild case of frostbite and didn't know it. The next night I wore gloves, overshoes, and parka.

"No other experience did more to encourage me than this one. When questioning the value of my ministry, I would remember that little group of men who cared enough to worship in the dark and the cold, and I would remember the letter that came from one of them: 'Chaplain, I'm weak, and sometimes I feel that I'm slipping. Pray for me.' Nothing makes a man carry on like knowing that someone needs him.

"That was yesterday; today things have changed. But the spiritual needs of men do not alter. Where there are preachers of the Word there will be hearers of the Word—even in the arctic."

EDITORIAL

Potentials

DORMANT BUDS that live on through decades without any sign of growth are part of every tree. They reveal themselves only when some emergency arises for which they are needed. A broken limb or injury to other buds may be occasion for the "Start growing" order. So commanded, an almost invisible bud that has not changed in size for twenty years may be a four-foot shoot within a few months.

We say of a person, "He has it in him" to do this or that. By "it" I suppose we mean buds for growth—dormant powers or qualities we deem necessary for accomplishment. But we do not necessarily assume that he *will* do what we judge he *can* do.

It would be easy to conjecture that a tree, which is not controlled by its own thought processes, would always develop its inner resources to meet a need, whereas human capacities are developed only by an act of will. But plants make mistakes too. Some acreage I know was covered with beautiful forest trees of oak, maple, and beech. Through the span of a man's life they stood sturdy and strong. Then a new owner cut some of the trees along a boundary where the wind hit hard. These trees had sunk deep their supporting roots and, standing firm themselves, had protected the others. The very first heavy blow after the cutting flattened great numbers of the trees that had not found it necessary to sink their roots deep. Life had been too easy.

Adversity can develop latent capacities. Recently I rode on a streetcar with a blind man. When his sight was gone, his other senses grew more keen. By the sound of the wheels, he told me, he could tell what street the car was crossing.

Hidden within each of us are capacities far beyond anything we have demonstrated—growth buds that lie dormant because life is easy. Sometimes we say of a man, "He achieved in spite of handicaps." Were we wiser, we might know it was *because* of handicaps.

Innumerable examples can be cited of those whose challenger was adversity. If a man can bring himself to recognize his weaknesses, to become unsatisfied with himself, "what he has in him" will respond.

The bud that forms a new branch does not go it alone. Fed through the years to maintain its life, it now drinks deep of what is so generously offered. It cannot choose to do otherwise. How the impulse to start growing gets through to a dormant bud would be interesting to know. We do know that growth would never take place were the bud not in living contact with a power greater than its own.

When God made man, he gave him a mind and freedom of choice. We have it within us to be strong, but we may be content to be weak. We may be dormant buds that have not yet responded to the call to drink deep at the fountain of God's love.

In contrast, there are spiritual leaders whose latent buds of greatness have been nurtured by God because individually they have chosen that it should be so.

HUMAN PERSONALITY
THE PSYCHOANALYTIC VIEW

EDITH WEIGERT, M.D., *Chairman, Washington Psychoanalytic Institute*

A NOTED PSYCHIATRIST here enters the discussion of "Christianity and Psychoanalysis," begun in the April issue by Dr. A. T. Mollegen, who presented a theologian's viewpoint in "A Christian View of Psychoanalysis." Dr. Weigert will be followed in subsequent issues by another psychiatrist and a second theologian. Their lectures, here condensed, were delivered at the Washington Cathedral as part of the Christianity and Modern Man series.

I AGREE with Professor Mollegen that we are all deeply anchored in our individual and group-determined systems of values. Perhaps I am more of a determinist than he. I do not think that we have so much freedom of choice, though we must accept responsibility and we are yearning for freedom. Whether, for instance, a person takes Napoleon or St. Francis as his ideal is largely determined by his life history. In my psychoanalytic work I try to help the patient to gain insight into his own development and its determinants, as well as his values. I try not to bother him with my own preferences, nor to impose them on him. The patient might guess that I would prefer St. Francis to Napoleon, but that is not so important, since in our work we concentrate on the *patient's* loves and fears and their origins.

The patient uses the psychotherapist as an obstetrician. In the process of delivery it is not so important which philosophy the obstetrician adheres to, but it is important that he know his job and that he dedi-

Condensed, by permission, from the published and copyrighted transcript of the course of which this lecture formed a part: "Christianity and Psychoanalysis," given April-May 1952 by A. T. Mollegen, Edith Weigert, Hans Loewald, and Don Shaw

cate himself to it. The psychotherapist need not work toward ideals of maturity, since the maturing process—like the birth process—largely takes care of itself. The analyst only tries to remove the obstacles, the shackles, the waste products that might hamper development.

I grant you that human growth is much more complex than that of cabbages or elephants, which Professor Mollegen mentioned. It is, for instance, very difficult to distinguish in a human being genuine religion from illusions, hypocrisy, or idolatry. The latter are the shackles we try to extract and remove. I think we analysts are guided in this distinction not so much by our preferences of values as by careful observation of the patient's suffering, which indicates the location of his conflicts. If the patient does not suffer but feels completely contented with his adjustment, we probably cannot be of any use to him.

The psychoanalytic viewpoint might be different from the theological in that the theologian is more oriented toward the goals, and the psychoanalyst toward the causes, in human development. But that is not an absolute difference; it is only a difference of emphasis. The psychoanalyst traces the patient's suffering back to the disturbances of development in childhood, in an attempt to free the sources of spontaneity and creativity from the shackles of a distorted development. The psychoanalyst remains therewith in the realm of the Christian tradition, since Christ saw in the return to the genuineness of the child a precondition for entrance into the kingdom of heaven.

I want to restrict my comments here to the psychoanalytic view insofar as this young science has something to contribute to the understanding of human personality. The centuries-older wisdom of Christian theology will be able to make use of these contributions. By presenting human personality in the light of psychoanalytic biographic development, I hope to be able to show some preconditions favorable to religious experience, as well as factors adverse to religious actualization.

The Modern Understanding of Emotional Illness

Psychoanalysis is a branch of medicine and psychiatry. At the turn of the century medicine had become divided into many specialties, all of which studied the disturbances of the bodily functions on the basis of physics, chemistry, physiology, anatomy, and pathology, and lost sight of the human personality as a total entity. Psychiatry remained closely linked to the neurological study of the central nervous system, and the neurotic and psychotic disorders which could not be understood as dysfunctions of the nervous system were described and classified, but psychiatry had no access to understanding and treatment of the causes of these illnesses.

What is normality?—

By turning research emphasis from the conscious, rational surface of personality to the unconscious, irrational depth of driving motivations, Freud outgrew the old psychiatry of description and classification. We no longer see the mentally ill person—nor the healthily functioning person—as a static entity, but rather as in a constant process of adaptation to his environment.

There is a trend toward integration or wholeness which, if approximated, is accompanied by a feeling of well-being and subjective freedom. But this feeling of wholeness and freedom is constantly threatened. An external disaster may produce an abnormal state of shock, a disintegrating panic. The reaction of grief to the loss of a beloved person can scarcely be distinguished in its symptoms from a depression or melancholia. In normal sleep the integration of personality is loosened up; in our dreams we are like psychotics, exposed to confused, piecemeal images, which Freud has taught us to translate into rational language. The slips and errors of everyday living remind us how easily the integrating control of our behavior is jeopardized by unconscious motivations. The borderline between normal and pathological personality functions is fluid.

With such an understanding we have lost many of the older prejudices that morally devaluated neurotic and psychotic persons. Psychoanalysis and psychiatry have pointed out that those highly sensitized persons who succumb to the hardships of interpersonal living—the neurotics and psychotics—are not morally inferior, but deserve the respect and sympathetic understanding of their fellows. By their very suffering they contribute to our growing understanding of interpersonal tragedies and, we hope, also to future insight and unmasking of group and mass psychopathology such as war, revolution, class struggle, and national, racial, and religious prejudice. Just as physiology has learned much from pathology, so the study of the psychologically disintegrated person has given us insight into the better integrated functions of the so-called "normal person."

Some factors in emotional rigidity—

It is true that the reactions to external pressure are far from uniform in human beings. We find some individuals who stand up under seemingly unbearable hardships with surprising equanimity and others who break down under minimal provocation.

There are constitutional factors which determine resistance to traumatic experience. We find various degrees of adaptive flexibility. Man is more or less emotionally resistant and adverse to any change—he is by nature conservative—particularly to change which threatens immediate satisfactions or the security of future gratifications. A sudden

change from wealth to poverty, from recognition to disgrace, from peace to war, from supporting relations to isolation, may overthrow the emotional equilibrium. But even the more gradual transition from protected childhood to responsible adulthood, from full and active life to the limitations of old age, from the freedom of the bachelor to the obligations of marriage and child-raising, may reveal a rigidity, an emotional inertia, which defeats the necessary adaptation.

However, such rigidity—such lag in emotional adaptability—does not stem only from constitutional, hereditary factors. It is influenced by the early development, by the patterns of conflict solutions in childhood, which acquire the tenacity of habits and interfere with the processes of integration and differentiation. In order to understand human personality from the psychoanalytic point of view, we must study the developmental history and the course of disturbances which interfere with development.

The Growth of Personality

Early helplessness—

Man is distinguished from the animals in that he is born in greater helplessness and must acquire in less than two decades all the tools for dealing with the complexities of human culture. This process of acculturation is far from being always successful. In particular, emotional maturation frequently cannot keep pace with physiological growth, and failures of adaptation and integration lead to various degrees of dissociation of personality.

Physiological growth depends upon processes of intake and output. Similarly, psychological development is determined by the intertwined processes of introjection and projection, or, if you will, incorporation and differentiation. Sigmund Freud called the need for incorporative intake "libido." Libido is akin to the concept of love and represents the integrative, constructive principle in living. But the destructive principle is just as necessary for our self-preservation, as well as for the preservation of wholesome relations with others. Man has the need to destroy evil or to rid himself of danger and damage from within and from without.

These needs of intake and riddance find expression in the emotions of pleasure and pain. The infant is pleasurably contented when his needs for food, warmth, comfort, and tenderness are gratified by adequate intake; he is pained and anxious when gratification is not forthcoming, or when he is subjected to some external or internal harm. His emotional equilibrium is re-established only when he gets rid of the disturbing pain, be it hunger, inappropriate temperature, harsh handling, or whatever else.

The shock of birth—

The human infant is helpless and depends for his satisfactions and protection on his family environ-

ment. He is the needy recipient of love. His life from the very outset is surrounded by the dangers of death. The survival of the newborn infant would be extremely precarious without mothering care. The revolutionary change from the protection of the mother's womb to outside existence produces a state of emergency in which the nervous system mobilizes all the available bodily functions—blood circulation, respiration, muscle spasms, crying in an uproar of primitive self-assertion—to surmount this initial state of shock.

Such a state of shock is reproduced in later life by any threat to survival, and its approach is then consciously experienced as panic. The propensity toward shock is particularly marked in the early beginning of life because of the helpless dependency of the infant. The tender concern of mother or nurse immediately after birth re-establishes an approximation to the security of the maternal womb. Grave neglect in the mothering function threatens the infant's survival and keeps him on the verge of shock.

The Need to Trust

Before the child develops any thinking or verbal expression of his emotions he learns to trust, since he experiences without consciousness that his needs for survival, growth, and development fit into his parents' needs to give gratification and protection in mutually adaptive, tender co-operation. This trust, this confidence, which precedes all rational thought processes, seems to me to be the matrix or an early manifestation of religious experience. It grows with the growing individual and transcends the boundaries of the early environment; it embraces the universe of the broadening personality. This propensity to trust exists even when the parents are not trustworthy. In that case, trust is driven underground, hiding behind defenses; but *the propensity to trust cannot be abolished in any human being.*

The usefulness of anxiety in small doses—

When the tender co-operation between parents and child fails, the danger signal of anxiety appears. Anxiety is a mild form of the aforementioned panic which automatically mobilizes energies to surmount the shock arising from a threat to survival.

Anxiety as a danger signal is beneficial, since it mobilizes reserve energies to surmount and master emergency.

There is no child-raising without anxiety. Every step forward into undiscovered territory is loaded with danger and anxiety. For instance, the child makes his first daring attempts to walk; hesitantly he leaves the protective arms of his mother; he stumbles, bumps his head, seeks protection again in his mother's arms; and cries as if he would never try again.

Much depends on the mother's

tender rapport with the child, which helps him to transcend his anxieties. The mother may be excessively anxious herself; such excessive anxiety interferes with her realistic evaluation of danger and with the child's potentialities for dealing with danger; she may retard his development by coddling overprotection, or she may ambitiously push the child ahead because she is impatient and herself needs the proof of gratifying performance. But in spite of such shortcomings, the child learns to walk sooner or later; he surmounts his anxieties, and glee about the newly gained mastery over reality obstacles and helplessness beams all over him and his mother.

The child's confidence and trust increase—confidence in himself, in others, in life. Gradually the child becomes more independent of automatic pleasure-pain reactions; he develops recall and foresight, and gains therewith a consolidation of his ego and his relations in the family. He is better equipped to meet dangers, frustrations, postponement of gratifications; he learns to modify his needs in adaptation to available gratifications; and the increasing sense of mastery diminishes his anxieties.

Excessive anxiety—

After having stressed the beneficial effect of anxiety as a danger signal, I must point out the detrimental effects of excessive anxiety —dread, or panic—which do not further intra- and interpersonal integration. "Anxiety" stems from the Latin word *angustus* ("narrow"). The excessively anxious individual is narrowed in his potentialities, hemmed in. If the mobilization of reserve energy does not succeed in surmounting the danger, the human being finds himself in a state of painful helplessness, and automatic riddance reactions of fight or flight become unrealistic and destructive. Anger, rage, fury, hatred tend to avert the danger by sadistic means (destruction); despondency, apathy, exhaustion, stupor tend to avert danger in the opposite direction (that of self-destruction or masochism). Such excessive anxiety reactions are observed where the tender parent-child co-operation fails over a prolonged period or in an excessive degree.

The child may have been unwanted from the start; the parents may not be prepared, preoccupied with their own troubles; they may not have the surplus energies to take on the responsibilities of a youngster. Parents may want the child ardently, but more for reasons of their own gratification: to fill the boredom of emotional emptiness, for instance, or to patch up a disharmonious marriage. Under such circumstances the natural rapport of tender co-operation cannot develop optimally. From the outset the child may feel like an outcast, a stranger: for example, he should be a girl and he is a boy, or vice versa.

The child who is unable to fulfill the parents' unrealistic expecta-

tions becomes a burden; his needs are not being spontaneously taken care of; and the child suffers an undue amount of frustration and excessive anxiety. A vicious circle arises. The overanxious child arouses parental anxieties, and parental anxieties reinforce the infantile anxieties—sometimes to the degree of panic, since the intimacy between parents and child (and particularly mother and child) leads to an immediate contamination of emotions on the preverbal level, a phenomenon which the psychiatrist calls "empathy."

The Effects of Parental Anxiety

An atmosphere of excessive anxieties interferes with the development of natural trust. The trusting child is needy, but not greedy; he learns to wait, and to conform; he shows great adaptability to what the parents can or cannot offer him. The greedy child is haunted by excessive anxieties; his protesting rage estranges him further from parents who are unable to meet his needs. The child that cannot trust barricades himself behind self-centered defenses of despair, defiance, or sullen detachment.

The good child—

I said before that there is no child-raising without anxieties. In a reasonably harmonious family the growing child is constantly guided by small doses of anxiety which, even before the level of verbal communication, arise from parental gestures of forbiddance. In such gestures, and later in words, the parents express to the child their disapproval of behavior or activities that do not conform to parental ideas of the good child.

These ideas depend largely on the cultural traditions in which the parents were themselves brought up. But we all know that there are great changes and discrepancies in our cultural values. Father and mother may not agree at all in their idea of the good child—and that is very confusing. One or both parents may adhere to certain cultural values with an unbending strictness which betrays their excessive anxiety; so does a constantly wavering attitude or a parental inability to say no when necessary.

The superego—

The incorporation of parental expectations forms the so-called "superego," which is nearly identical with the layman's term "conscience." (*I want to stress that the conscience develops later than the capacity to trust.*) If the parental directions which determine the superego give the child ample room for the development of his potentialities, the child feels good—that means, acceptable to his family and later to his fellow men. He can develop solid self-respect, and *to the degree that he can respect himself he can also respect others.* He should not remain slavishly dependent on parental or other authorities; an

overextended dependency is always a sign that the genuine trust between child and parents, and consequently the self-confidence of the child, have remained underdeveloped.

If there is trust between parents and child—if the child trusts parental guidance, and the parents trust the child's fundamentally constructive potentialities—the imitative, automatically conforming cooperation of the dependent child gradually grows into the capacity to collaborate with self-reliance and mutual respect. The flow of communication, mutual understanding, and flexible adaptation open ever broadening possibilities of integration and development. In this atmosphere of trust the child develops a good conscience, the best guarantee of a progressive maturing process.

The genesis of guilt—

If the parental concepts of the good child are contradictory, inconsistent, overrestrictive, or overly permissive (that is, loaded with the parents' own excessive anxieties), the child is not only burdened with their anxieties by contamination, but conflicts arise between his own natural needs and the instructions of the parents. Under such circumstances, because of his dependency on parental gratifications and protection, the automatically conforming child becomes estranged from his natural needs. These needs go underground; they are dissociated or repressed. That does not mean that such needs disappear; they are expelled only from conscious awareness, and they become foreign bodies excluded from the processes of integration. They remain arrested on the infantile level and cannot participate in the growth and development of the personality.

Whenever such arrested and repressed needs are stirred up by internal or external causes, the specific anxiety of the superego, or the conscience, awakens. The analyst calls this anxiety "guilt." The superego, or conscience, is the guardian against such anxiety; it reinforces the defenses of repression and dissociation. It keeps the dangerous needs (dangerous because not approved of) out of sight. But these repressed needs, arrested on a primitive level of development, are like naughty children excluded from the company of adults, hammering at the closed door and importunately demanding readmission. Such disturbing demands for readmission are accompanied by excessive anxieties, and the original needs are distorted into importunate greeds which further estrange the child from the parents, who are annoyed by his greed and importunacy.

The bad conscience—

While the good conscience is a helpful agent in the process of maturing development, the continually bad conscience is like a stone around a person's neck, retarding and im-

[*Continued on page* 26]

When Jesus Saw His Mother

by WILLIAM V. MORGAN

TEXT: *"When Jesus therefore saw his mother. . . ."*—John 19:26

THE GREATEST WORD in the English language is *God*. The deepest word is *soul*. The longest word is *eternity*. The swiftest word is *time*. The nearest word is *now*. The darkest word is *sin*. The meanest word is *hypocrisy*. The broadest word is *truth*. The strongest word is *right*. The tenderest word is *love*. The sweetest word is *home*. The dearest word is MOTHER.

Elizabeth Stuart Phelps used to say, "Everybody's mother is a remarkable woman." In that sentence you may find a kind of criticism and a great compliment.

Think of Mother and you think of home. Think of home and you may think of the Bible. Think of the Bible and you think of Christ. Think of Christ and you think of God.

THE REV. MR. MORGAN, a former chaplain, is now an industrial consultant and training specialist with the San Francisco School Department. He applies Christianity to problems in the field of job relations.

To many a youth and maiden a thousand miles away from home, the name "mother" has the value of religion, pure and undefiled, enshrined in a living personality.

There are three great relations in which a man stands to womanhood. The first is to the mother in whose arms he lies as a babe. The second is to the wife with whom he stands shoulder to shoulder. The third may be to a daughter whom he holds in *his* arms. These are all sacred bonds. But the first comes first in time, and it never comes to an end.

There are two sides to this blood bond—what a mother gives to the child and what the child gives to the woman. When the child is born, the mother is born. The woman gives life to the child, but the child gives motherhood to the woman.

How perfectly natural—and yet how moving—is the fact that as Jesus hung upon the Cross the last face into which he looked was the face of his mother! "When Jesus therefore saw his mother. . . ." That

was the first face into which he had looked when he had come into the world to redeem it; it was the last face upon which he looked before he descended into the darkness of death.

This Mother's Day, then, let us look into the face of the mother of Jesus through the eyes of Jesus, and then let us look into the faces of our mothers and see some of the holy things of life reflected there.

I

When Jesus saw his mother and looked into her face, he saw *purity of heart and life.*

A mother has always been the symbol of purity of life. When we think of the mother of Jesus, we must never forget that when God looked upon the daughters of men to choose a mother for his Son, he chose Mary. Mary was pure of heart and life. And how many men and women today can pay tribute to the saving and cleansing power of a godly mother!

A group of Civil War officers were once celebrating together at a reunion. Each one was to rise and make a speech or tell a story or make some other contribution to the evening's entertainment. As the wine flowed more freely, the stories and the jests became salacious and indecent. At length it came the turn of one officer who had been rather quiet during the evening's jollification. When his name was called, he rose to his feet and, holding his glass aloft, said, "I propose the toast 'Our Mothers.'" At once a hush fell over the ribald group. What had happened? They had seen the faces of their mothers.

The best thing that could happen this day for many a young man and young woman, and older man and older woman, would be to have flash before them the likeness of their mother's face.

Are your companionships and diversions and friendships of such nature that your mother would not be grieved?

When many a man sees the face of his mother, it is the face of modesty, of self-reverence, of purity, that he sees. That is what Jesus saw when he looked into the face of his mother.

II

Then again, when Jesus saw his mother, he saw *unending love.*

Jesus saw the faces of the scowling scribes and Pharisees, the faces of the mocking and jeering and jesting soldiers. He saw the faces of indifferent strangers looking on, and perhaps besides he saw some of the disciples and some of the women in the distance; but the one face that held his glance was the face of his mother. And when he looked upon her, he saw unending love.

It is not every woman who would have found it possible to be there. The story of the Cross has been handled so much as a topic of cold, abstract theology, and any real experience of what it means is so re-

mote from the world in which we live, that the actual horror of it does not affect us in any degree proportionate to the facts of what took place. A man nailed to the beams, hung up in the blazing sun, dragged, strained, longing to shift his posture in an agony of cramp yet unable to do so, and his slightest movement sending a fresh thrill of torture through his body; then a burning thirst, a throbbing head, the weight of which on the weary neck grows intolerable; and all this to continue—since no vital organ has been touched—till the relief of death supervenes only from sheer exhaustion, when long-enduring nature can hold out no longer. We shrink with horror from contemplating the ghastly spectacle.

Now this was witnessed by Mary—and the victim was her son! Could any sword pierce the heart as grief pierced it now?

Jesus knew how much she was suffering and how lonely she would be when he was gone. He had neither silver nor gold to leave, but he would at least provide a home and tender care as long as she required them. He said to her, looking at John, "Woman, behold thy son!" Then to John he said, "Behold thy mother!"—meaning that henceforth John was to care for Mary as if she were his own mother.

The mother of Jesus loved him to the end.

No one can take the place of mother. We can have several children; men sometimes marry more than one wife, and women more than one husband; but we can have only one mother.

There is a story of a frail woman dressed in faded calico, with a sunbonnet on her head, sitting opposite an officer of the Confederate Army. She held by the hand a young man who had lost his sight from a wound received in battle. Not only was the light of the eye quenched, but the light of the mind also was gone. From her home in Texas the mother had come to Virginia to take her now sightless and idiotic boy back home. She had sent him forth full of energy and hope. This was all the war returned to her—a sightless idiot. But he was her son. An example of a mother's never-ending love.

III

Finally, when Jesus saw his mother, he saw one who had *absolute faith in God.*

No woman ever had such high and holy secrets in her heart and life as Mary the mother of Jesus. And how beautifully she bore herself as the chief mother of the human race!

Her faith in God was deep. Men say that the incarnation is hard for them to believe. Well, then, it was a thousandfold more difficult for Mary; yet she believed it with all the energy of a pious and simple heart. Faith is the ground of all greatness in human character.

A believing mother is a great inspiration to faith in God. If God

were to take all mothers out of the world, would he find faith in the earth? Not much of it, I fear. The chief repositories of faith are mothers.

A distinguished Southerner, who had given no audible testimony to a personal faith in God, came at the close of his life to the hour of transition between time and eternity when his friends watched by his side, expectant of tragedy, hoping for life.

The shadows deepened, and just as he was about to slip over into the land beyond, he folded his hands, lifted them in the attitude of a child at prayer; and then those who bent listening ears heard from his lips the prayer his mother had taught him:

Now I lay me down to sleep.
I pray thee, Lord, my soul to keep.
If I should die before I wake,
I pray thee, Lord, my soul to take.

Then, breathing the word "Mother," he quietly slipped away.

Mothers teach little children to pray, and still they teach the world to pray. When the books are opened and all the secrets of life are revealed, then only shall we know how much of heaven has been created by the faithful prayers of mothers.

There is probably no one over whom some mother has not prayed. That fact invests life with an everlasting interest. There are many who had mothers, many have them now, who earnestly prayed for the salvation of their souls. There are some whose mothers died without seeing their prayers answered. But those prayers are still potential with a great blessing. Still, for some of you, they may avail much.

God grant that some of them may be answered! Looking into the face of his mother, may there be at least one who shall come to himself and, after long waiting—it may be, far wandering—turn now to his God and seek his pardoning face and grace!

✠

What would the world be without handicaps harnessed to its most inspiring tasks? All the world employs Helen Keller. Every social reform employs William Wilberforce. Every government employs Henry Fawcett. Every college employs Milton. Every choir employs Handel. Every hospital employs Pasteur. The records show that the handicapped are the most employable and with capabilities reinformed have most to give. By sheer ability and capability the handicapped have hired themselves to the ages. They have been ever among the immortal legion who have served best.

—Frederick Brown Harris, *Spires of the Spirit* (Abingdon-Cokesbury Press)

A sermon preached at Gettysburg for—

Memorial Day

by Harry S. Ecker

Text: *"This do in remembrance of me."*—Luke 22:19

THE message of Memorial Day may be summed up in the first four words of our text: "This do in remembrance."

I

We may safely assume that the Civil War veterans responsible for Memorial Day had three main objectives in mind:

1. They meant the day to be an annual occasion for *honoring war comrades* who had fallen in battle or died since the war. They said to themselves and to their fellow Americans in general, "This do in remembrance"—in remembrance of our comrades in arms who fought the good fight and finished the course and kept the faith, particularly the faith of their fathers in American principles and the Union. This do in remembrance of those of whom a poet wrote:

On Fame's eternal camping-ground,
Their silent tents are spread,
And Glory guards, with solemn round,
The bivouac of the dead.

In various ways they meant to honor the heroic dead of the Civil War and previous American wars. They would honor them by marking each of their graves with an American flag, by recalling their heroism and their sacrifice of comforts and life itself, and by being grateful for their contribution to the cause of American freedom and union. They would also rededicate their lives to the cause for which they, too, had fought so valiantly, and for which they meant to live in time of peace.

"Honor to whom honor is due" was their slogan, and they would have America know that honor was certainly due the dead who had risked their lives to preserve the American Union, as well as to those

The Rev. Mr. Ecker, after a pastorate of thirty-one years at the Olivet Presbyterian Church of Reading, Pennsylvania, and an earlier pastorate in Frostburg, Maryland, is now minister of the Lower Marsh Creek Church, Gettysburg.

who had risked their lives, and maybe died in battle, for freedom during the American Revolution and other American wars.

Whatever attitude other Americans might take, as war veterans they felt that they must set an example; and so they established Memorial Day as a means of making their example known and felt, hoping that American men, women, and children in general would rightly honor the heroic dead.

2. The founders of Memorial Day meant it to be an annual occasion for *promoting patriotism*—yes, patriotism of the purest kind.

The Fourth of July type of patriotism lacked the "spirit of '76," the spirit of genuine courage and sacrifice. It consisted largely of noise and spread-eagle speeches—a condition that continued, as many of us know, up until World War I. Since that time the din that prompted some people to get out of town early on the Fourth, and return late, has been lacking. When the citizens realized what war actually is, fireworks and the accompanying hilarity ceased; and the Fourth of July celebration took on some of the seriousness and solemnity of Memorial Day.

Memorial Day patriotism consists of quiet appeals to people to consider carefully and seriously fundamental principles of good citizenship.

America needs to promote patriotism of the right sort; needs to be reminded of the need of men and money in maintaining "government of the people, by the people, and for the people"; needs the type of patriotism that conforms to the principle expressed by Jesus on the eve of his sacrificial death: "Greater love hath no man than this, that a man lay down his life for his friends."

3. The founders of Memorial Day meant it to be an annual occasion for *fellowship with comrades in arms:* a sort of reunion day when they would lay aside civilian clothes, and don old uniforms, and get together and exchange experiences, and cheer and comfort and encourage one another, and thereby fit themselves for fighting the battle of life.

There is a fellow feeling among comrades in arms that calls for expression in companionship now and again with those of like feeling. The tie that binds war veterans together is strong and noble. Parties to a common cause, pals of this sort like to meet on Memorial Day, and blend their thoughts and feelings, and reckon themselves friends of the finest sort, just as birds of a feather flock together and seemingly enjoy such fellowship.

II

These three objectives—honoring the heroic dead, promoting patriotism, and having a happy reunion—are attained on ordinary Memorial Days; and *additional objectives* are attained on extraordinary Memorial Days. By this I mean

Memorial Days that occur when our country is at war. Ten such Memorial Days have occurred during my 55-year ministry.

Well do I remember Memorial Day 1898—the first during my long ministry. As I recall it, the day meant more to me and to others than it had ever meant before because we were then engaged in the Spanish-American War, and our hearts went out in sympathy toward the young men who volunteered to endure the hardships and discomforts and dangers incident to fighting for the freedom of Cubans, Porto Ricans, and Filipinos under Spanish rule. We judged their love of liberty to be of a superior sort because they were volunteers and not drafted men.

The other dates when Memorial Day was different were 1917 and 1918, during World War I; 1942, 1943, 1944, and 1945, during World War II; and 1951, 1952, and now 1953, during the war in Korea.

In all these ten war years Memorial Day has meant more than "This do in remembrance." Our concern has been with *the present as well as the past.* Our situation has been similar to that of Lincoln when he made his Gettysburg address and, relating the fallen soldiers with the living soldiers and citizens, urged "that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain." As John McCrae put it in his poem "In Flanders Fields":

> If ye break faith with us who die
> We shall not sleep, though poppies grow
> In Flanders fields.

Eleven years ago Walter Winchell suggested that instead of thinking on Memorial Day that year about those who had fought past wars, we should think about those who were then fighting World War II and concentrate on doing something to help our boys in the service. My suggestion then was, and now is, that we think about both, endeavoring to honor rightly the soldiers of past wars and to help those who are fighting present wars.

III

And now, after applying the first four words of my text—"This do in remembrance"—to the matter in mind when we observe Memorial Day, I should like to follow up with a few words about the *whole* text, "This do in remembrance of *me.*"

Of course, Jesus meant that his disciples should repeat again and again as a sacrament the simple service which he had just used—repeat it as a memorial of his approaching sacrificial death, which it symbolized so well.

1. His words have an illustrative value in connection with Memorial Day because his laying down his life for the spiritual welfare of man-

kind was the *most heroic act in human history,* surpassing in heroism anything else that has been memorialized by men.

He suffered and died, not for any one nation, or for any group of nations, but for all nations—yes, for all mankind.

And remembrance of his heroic death has done more than remembrance of any other heroic death to inspire men, women, and children to perform deeds of heroism and love.

Someone has gathered up some of these deeds in a poem of four couplets, each followed by the question, "Was that somebody you?"

Somebody did a golden deed;
Somebody proved a friend in need.
. . . . . .

Somebody sang a beautiful song;
Somebody smiled the whole day long.
. . . . . .

Somebody thought, 'Tis sweet to live;
Somebody said: "I'm glad to give."
. . . . . .

Somebody fought a valiant fight;
Somebody lived to shield the right.
Was that somebody you?

Anyhow, the noble life and heroic death of Jesus were influential in causing somebody to heed our text: "This do in remembrance of me."

2. "By their fruits ye shall know them," Jesus said, indicating that we are to be judged, not by what we think, but by what we *do.*

A brave Athenian, when another had, in a long and brilliant speech, promised great things, rose and said: "Men of Athens, all that he has *said,* I will *do.*"

And Lincoln at Gettysburg said: "The world will little note, nor long remember, what we *say* here; but it can never forget what they *did* here."

"This *do,* and thou shalt live," Jesus said to a lawyer who had just spoken a summary of the Law which belonged to the past and which Jesus made an important part of the present.

"This do in remembrance of me," Jesus said also, proposing that the past not only be kept in mind and talked about but be re-enacted, expressed in action, that remembrance of his love and sacrifice might lead to present-day love and sacrifice on the part of the people of every generation.

3. Not the least of the lessons which we learn as we recall the heroic death of Jesus, and the heroic death of patriots of the past, is that we should *put the people's needs above our own.*

That is what Washington did when, as the wealthiest man of his day, he gave up his life of ease and enjoyment as a Virginia gentleman and accepted the commission of Congress—a commission that called for discomfort, privation, hardship, and risk of life on the battlefield with consequent criticism and unfair opinions about him.

In doing so he followed the ex-

ample of Jesus, "who, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich"—a fact to which our text testifies as it reminds us of his soldierly sacrifice of his life for the common cause.

IV

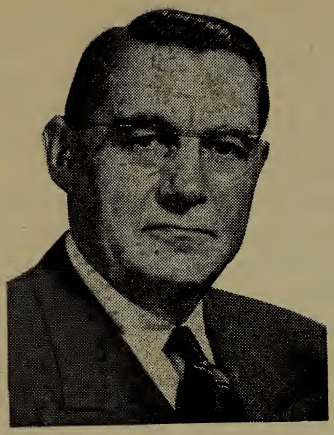
In closing, I call attention to a situation in London during World War II, which I hope is a symbol of what is to be the outcome of our conflict with communism in Korea and throughout the rest of the earth.

An Englishwoman living in London was persuaded by a friend from the country to make a short tour of some of the shattered streets between Cheapside and Ludgate Circus. Describing it, Jane Sheldon said: "Although I have lived daily for the past year near the ruined corner of London, I found myself looking with the same horror as my friend on the open spaces beyond Ludgate Hill.

"But as we looked across the sunlit ruins we chanced to look up, and there, strong, resolute, and unconquerable, stood the Statue of Justice on the Old Bailey on our right, and on our left, mighty and merciful, the cross of St. Paul's—God's infinite mercy and man's noble love of justice, still triumphant, and promising a happier world.

"Somehow on that spring afternoon the Criminal Court and the Cathedral did not seem to be so far apart in spirit as one would sometimes think."

At a four-day Protestant Preaching Mission at Fort Monmouth, N.J., Dr. Paul Wolfe (center) of the Brick Presbyterian Church, N.Y., addressed an audience of 600 at the post. Pictured below with Dr. Wolfe are Dr. Elbert E. Gates, Jr., song leader, and Brig. Gen. Wesley T. Guest. [U.S. Army Photo.]



DIRECTORSHIP

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Chairman, The C

MR. THOMAS A. RYMER leaves the General Commission after the greatest decade of its existence and at the highest point of its career.

The Chaplains Memorial Building is itself a monument to Mr. Rymer's vision, indefatigable industry, and skillful management, even as it speaks of Mrs. Rymer's faultless taste in furnishings and her gracious hospitality.

Meeting the needs of the Armed Forces at the sharpest pitch of their demands, the Commission under Mr. Rymer's direction processed thousands of chaplains, ministered to their needs, entertained scores of them in its comfortable quarters, and endeared itself to their hearts.

The semiannual meetings became a rendezvous for churchmen and chaplains, and hardly a week passed without the convening of some committee or conference. The building has been the meeting place for numerous interfaith gatherings. With a will to further every good cause, the Rymers have helped make Washington a place known for its religious leadership as well as for leadership in other departments of our national life.

During Mr. Rymer's seven years of service the Commission met the new arrangements in the Armed Forces, took over the work of the Service Men's Christian League, continued publication of THE CHAPLAIN and THE LINK, and expanded the annual budget from a few thousand dollars gathered with great difficulty to over $125,000 generously supplied by the 42 denominations and religious organizations.

The space offered to the National Council of Churches has been enlarged, and the relationship between the two organizations has been happy.

To Mr. and Mrs. Rymer we extend our cordial thanks, at the same time wishing them great joy and some leisure at their charming country place near Gettysburg, Pennsylvania.

CHANGES HANDS

a Welcome by

I. ROBINSON

Commission on Chaplains

THE REV. MARION J. CREEGER brings to the work of the Commission a splendid record of achievement.

The new director comes from the National Council of Churches, where as executive director of the Commission on Emergency Services and later as an associate administrative secretary he co-ordinated the efforts of the churches to minister to the armed forces at home.

Mr. Creeger's interest in service personnel dates back to World War I, when as a corporal he drove a truck in the 84th Division overseas. In World War II he was associated with Mr. Rymer in the Army and Navy Department of the National Council of the YMCA. Mr. Rymer was then senior secretary of the department, and Mr. Creeger was associate program director for religious emphasis and church relations. Later he was executive secretary of the Federal Council of Churches' Christian Commission for Camp and Defense Communities.

Educated at Heidelberg College (Ohio) and Boston University School of Theology, Mr. Creeger entered the ministry of the Methodist Church in 1920. After serving as pastor of churches in Massachusetts, Connecticut, and New York, he became superintendent of the New Haven District. While living in New Haven he served on the faculty of Yale University Divinity School as special lecturer on Methodist history and polity.

Mr. Creeger is a former president of the Connecticut Council of Churches. In the New York East Conference of the Methodist Church he was formerly president of the Board of Ministerial Training and president of the Board of Education.

The Creegers have two children —Mrs. Kenneth F. Smith, of Levittown, New York, and George R. Creeger, an associate professor of English at Wesleyan University, Middletown, Connecticut.

Human Personality— The Psychoanalytic View

[*Continued from page 14*]

peding his growth and development. From the psychoanalytic point of view, a bad conscience is a man's —and even more a child's—worst enemy. It is not a sign of inner badness; it is the result of a cruel superego, the tragic consequence of failure of tender co-operation and the repression of trust.

When the parents cannot fulfill the child's needs and the child cannot live up to parental expectations, he turns out to be a burden, a liability, and his bad conscience reflects the frustrated reaction of the parents: "You're just a nuisance, a bad child." On the other hand, parents who feel incapable of meeting their child's needs feel guilty, too. Excessive anxiety and guilt intensify the estrangement between parents and child. In order to atone for guilt feelings and to make up for the missing genuine trust, the parents will frequently, by overprotection or overindulgence, squelch the wholesome aggressive and self-assertive needs of the child.

The child's superego, or conscience, which incorporates the parental expectations and standards, not only represses his asocial and antisocial tendencies (which would not develop in the first place if the child felt warmly accepted and wanted), but it may also exclude healthy, constructive tendencies from integration and development. For instance, the child who from early infancy on has been exposed to an unusual degree of deprivation in his need for tenderness and affection becomes estranged from these basic needs. In the gravely neglected or harshly mistreated child the need for tenderness and affection goes underground, since it has too frequently received a painfully frustrating response. Where, in the growing child, you would expect the expression of a longing for tenderness, you meet with anxiety; and when this anxiety reaches excessive degrees, it elicits those automatic defenses which I have mentioned before: rage, anger, defiance, hostility in the active child; or indifference, boredom, apathy in the more passive, despondent child.

The failure of the tender co-operation between parents and child, together with the burden of excessive anxieties and guilt feelings, condemn the child to a degree of loneliness which leaves him inexperienced in the closeness of interpersonal relations. Even if he learns externally to conform to rules and regulations of conventional behavior, he remains fundamentally lonely; and the thin veneer of acceptable adaptation may easily break down in later life under stress and strain, and a neurosis or psychosis may develop under further duress.

Loneliness and the cruelty of the conscience always go hand in hand. The qualms and shame of a bad conscience lead to withdrawal from company; all energies are concen-

trated on the inner battle with a relentless conscience to keep vital needs under repression; and unavoidable experiences of defeat in the attempts to live up to superhuman standards increase the danger of desertion, ostracism, hopelessness, and despair.

The Results of Loss of Trust

There are in the course of development infinite possibilities of regaining original losses of trust. Children frequently have a redeeming influence on their parents. Even embittered or desperate parents, who have surrounded themselves with a shell of harshness, cannot always resist the emotional appeal of the child, and tender co-operation may be re-established on any later level. On the other hand, there are hurdles in the various challenging complexities of family life which put tender co-operation and trust to the test.

Distortion of needs—

I mentioned before that the excessively anxious child tries to rid himself of his discomfort by anger, rage, or temper tantrums. But such frank expression of hostility cannot find parental approval, and therefore these hostilities are frequently buried in repression. Repressed anger is often transformed into smoldering resentment, and swallowed hostilities overload the organism with indigestible tensions. Psychological conflicts due to the mobilization of excessive anxieties frequently result in psychosomatic disorders like impediments of respiration (asthma) or disturbances of the digestive tract. The child who suffers under lack of parental acceptance may capitalize on such psychosomatic disorders because they keep the family at his beck and call. Thus tyrannical power is substituted for trust and tender co-operation.

A similar transformation of genuine needs takes place if the child defiantly accepts the idea that he is incorrigibly bad. He gets a bitter comfort out of pointing out that others are just as bad as he, or worse; he gets a false pride out of provoking and bullying others; or he tries to attract attention by specializing in mischievousness, since he cannot get attention in any other way. In this need for despotic power the unhappy, isolated child tries to get rid of his unbearable loneliness and helplessness, which accompany his excessive anxieties. But such despotic power is an unsatisfactory substitute for the missing trust and tenderness. It never fills the bill. Therefore the greed for despotic power, in children as well as in adults, is characterized by insatiability and compulsion.

Distortion of sexual impulses—

A particularly difficult test for tender co-operation in a family is sexual lust. The borderline between primitive sexual excitement and the sublimated experiences of love, affection, and tenderness is fluid.

Overindulgent coddling may arouse sexual excitement, in both the child and the adult. Primitive sexual needs exist in budding form from early childhood on; they are expressed by curiosity, voyeur wishes, and exhibitionistic and masturbatory activities—which are harmless if they are not frowned upon by the adults. But if the adults are overexcited, or if frightened into excessive shame, the child becomes estranged from his natural impulses and tries to repress them; and under the pressure of shame and guilt the sexual impulses become the more intensified and compulsive. They cause particularly painful conflicts if the child suffers from lack of tender gratifications, if he is emotionally isolated, and if trust in his most vital relations to his early environment is wanting.

The child who is not inhibited in his emotional development and who feels secure in his trust in parental love will learn to tame his awakening sexual impulses and the accompanying experiences of rivalry, envy, and jealousy. Even if the child goes through periods of upheaval, he learns to tune down his possessive, monopolizing passions for the sake of the family harmony in which he has his anchors of trust.

The Tragedy of Emotional Isolation.—Freud used the Greek tragedy of *Oedipus Rex* as a symbol of the conflicts that are implied in the child's sexual and aggressive impulses which endanger his adjustment to the family and, if they remain repressed and therefore untamed, his later social adjustment. You may remember that the Oedipus of the Greek tragedy had been a rejected child; his parents had got rid of him in infancy because of a prophecy which threatened them that their son would in the future interfere with their selfish interests. The son, who had grown up completely estranged from his parents, unwittingly murdered his father and took his place in the kingdom and in an incestuous relation to his mother. Oedipus Rex in the Greek tragedy falls from the summit of self-righteous pride in his heroic achievements into the abyss of shame and despair when his tragic guilt is revealed.

This is a deep human truth: that the child estranged and uprooted from the nurturing soil of trust can become the victim of passionate conflicts and tragic guilt. Incestuous impulses toward a parent or sibling, and murderous impulses against a rival, are intensified in the emotionally isolated or overanxious child—in a child who is, for instance, irresponsibly seduced, used for the more or less veiled selfish gratification of an older person, or in any other way deprived of the security of tender co-operation and trust. Under such tragic circumstances the child's preoccupation with sexual lust or murderous impulses can become compulsive and insatiable, since sexual lust (like despotic power) is an absolutely

unsatisfactory substitute for the original need for trust.

The Effects in Adulthood.—Such compulsive preoccupations are threatened by intense disapproval, and therefore they are also driven underground into repression or dissociation. But such attempts at riddance do not extinguish the guilt feelings. Like the automatic safety valve of anxiety, the warning signal of guilt can become oversensitized toward needs and impulses from which the individual feels estranged and therefore threatened by their mere emergence. Under the pressure of an intransigent superego the whole area of sex becomes indicted, but the anxious tensions of guilt increase sexual excitement and temptation. Under the threat of an intransigent conscience a child's lonely experiments in masturbation, which are in themselves a harmless release of tension, become linked up with sadistic phantasies of rebellion and defiance or masochistic phantasies of drastic punishing atonement; and these cruel phantasies increase the feelings of guilt. In this way sexual excitement is divorced from the integrating experience of trust and tenderness.

And the shadows of distrust fall on the later experiments in sexual companionship. Only a sexual partnership that integrates sexual lust with respect, tender consideration, and trust can lift the ban of indictment from sexual activities. For the person with a rigidly intransigent superego the sexual partner frequently remains an accomplice in guilt, more hated than loved—hated since he or she leads into hideous temptation, and he or she mobilizes excessive anxiety and guilt. This makes both partners egocentric, possessive, and exploitative. Instead of providing integrative gratification, the relation is marred by the chilling frigidity of a casual conquest or the slavish dependency of a humiliating addiction.

On the other hand, the natural intimacy of sexual contacts provides the potentialities of spontaneous recovery from loneliness and moral ostracism, when the barriers of shame, excessive anxiety, and guilt can be transcended and the obstructed resources of genuine trust can be reopened.

Fear of competition—

Returning to the development of the child, we see that the child who cannot trust parental love naturally feels threatened by the arrival of a brother or sister rival. Adjustment to the growing family is complicated by envious competition. The more excessive a child's anxiety, the more importunate is his bid for exclusive possession. The self-defeating claim for despotic power gains in importance insofar as trust in friendly sharing and participation fails.

The child with a cruel superego, lowered in his self-esteem, is frequently very doubtful about his fitness in competition, which looks merciless to him or her. The overanxious boy is called a sissy. (Ham-

U.S. Marine Corps Photo

Bae Dae Soon, fifteen-year-old Korean orphan, is winning a fight against tuberculosis, thanks to Marine Master Sergeant Harold Harris, who, with the help of Chaplain Joseph F. Parker of the First Marine Aircraft Wing, arranged to send the boy to a Pohang hospital and to pay his expenses.

let felt that his conscience made a coward out of him.) Withdrawal from competition further lowers the self-confidence of the boy or man who is ridiculed as effeminate. Even if a man overcompensates by pretended toughness, his doubt of his manliness may accompany him far into adulthood. Likewise a girl who distrusts her future value as a woman, her capacity to win a male partner, to bear and rear children, may evade such painful doubts by playing the role of the tomboy or by withdrawing into defiant independence. In heated competition with her male contemporaries, more interested in the prestige of conquest than in the trustworthy depth of a relation, she defeats herself in most natural needs under the pressure of a punishing conscience.

The world of the "as if," of phantasies and daydreams, is a natural playground for the child's testing and probing imagination, and it remains the testing ground for adult planning and striving. But if the growing child does not dare to branch out, to widen his horizon, because of arresting excessive anxieties and lack of trust, this world of imagination becomes an isolating refuge haunted by nightmares of anxiety. Excessive daydreaming of a superman's perfection, of heroic achievements, or of perfect love is substituted for real experiments in living. The child remains self-centered and lonely.

The more he approaches adulthood the greater the discrepancies between the inexpensive victories of his self-centered phantasies and the defeats in real living with others. He does not dare to expose his pretentious ambitions to honest competition with his compeers. He cannot run the risk of losing or of revealing real incompetence.

Since he finds that his self-centered, ambitious claims antagonize others, he may learn to outwit and to cheat, to win by hook or by crook. But such hypocrisy, the product of excessive anxiety, does not open up trust or increase self-respect. A fundamentally lonely existence becomes the more barren, dull, and boring the more the aspirations of phantasy are spent solely in pretense. Nor can such lone-

liness be dissipated by flight into meaningless overactivities. The person who is isolated by repression of trust fails to learn that which makes life really meaningful: namely, *spontaneous participation and devotion to someone or something outside himself.*

Our Yearning for Reconciliation and Peace

I said before that on any level of human development the blocked resources of trust may spontaneously open up again. This is an experience totally beyond human efforts of the intellect or of the will; it is an experience which the religious person humbly accepts as the grace of God. Neither the psychoanalyst nor any other human being can produce this redeeming experience, but the analyst may be able to contribute to the removal of impediments of moral and religious self-deceit and hypocrisy, the outgrowth of an intolerant conscience, an intransigent superego. I do not consider deceit or hypocrisy primary needs; they are a defense, like the claim for despotic power, or lust.

Our placatory approach to authority—

In moral and religious hypocrisy we recognize the vestiges of a yearning for peace and reconciliation with the ultimate power, the ground of existence. But the approach to this ultimate authority is laden with the same excessive anxieties and distrust as the helpless child experiences in the relation to powerful parental authority which he does not dare to trust. The excessively anxious child tries to ward off nightmarish dangers by prayer or by other propitiating or atoning gestures. He tries to win the powers of goodness over onto his side in order to avoid desertion, punishment, and the accompanying excessive anxieties. He tries to fight off the black magic by a protective white magic. We recognize in the black magic the hated punishing parent; while the protective, comforting power represents the good, approving, and rewarding parent.

If his hope for genuine trust has become dissociated, given up in despair, the child—and the child in man—will substitute for trust the magic weapon of deceit in order to transform the dangerous punishing authority into a good and rewarding authority. Parents can be outwitted and placated by "as if" performances, apologetic gestures, going through the motions. The child learns the art of hypocrisy.

Though the hypocrite appears good, he does not feel good deep in his heart. The repressed longing for real peace and reconciliation, which seems out of reach, keeps him restless and unsatisfied.

Self-justification—

To a greater or lesser degree we are all easily deceived by our own deceitful manipulations of authority. Nothing is more difficult than to be honest with oneself. We are

accustomed from childhood on to think in terms of good and bad, black and white. It is important for our sense of prestige and security to be on the good side; therefore we try desperately to justify ourselves, sometimes by rationalizing argumentation. In such stubborn insistence on self-justification lie the roots of a paranoid development.

But this hypocritical conforming adaptation for the sake of opportunistic rewards absorbs an enormous amount of energy and separates us even further from spontaneous sources of trust; *how can we learn to trust if we really only trust our hypocritical manipulations of authority, our defenses against excessive anxiety?*

In adulthood we remain tied to an appalling number of obsessional rituals and devices that stem from childhood days. But, deceived by our own deceit, we frequently are not able to see through our own complex maneuvers. Whether we are adherents of a church or profess secularized forms of ethical standards, everybody in our culture is more or less restricted in his spontaneity and creativeness by defensive distortions of original needs, and our system of nonspontaneous adaptation is fraught with compulsion and deep-seated anxieties.

Self-accusation and self-punishment—

If we are fortunate, we may be able to carry our precarious equilibrium through our lifetime and feel quite complacent about our so-called normal adjustment. But under emotional stress and strain this precarious equilibrium may break down, with symptoms of regression to infantile patterns of behavior, distortions of reality, depressions, free floating or localized anxieties, and the like.

Self-accusation and self-condemnation are signs of our conflicts with ultimate authority. Reassurance does not provide any comfort, though we may cry for it in abject infantile despondency.

Self-punishment plays an enormous role in all psychoneuroses, as if there were an unconscious belief that by self-torture and punishment and suffering we could force a reconciliation with the ground of existence, as a child tries to bribe parental approval. But such reconciliation cannot be forced. Sometimes in the depths of despair a flash of insight breaks through the shells of repressions and defensive distortions and shows, not to our head but to our heart, that *what we are most deeply estranged from is trust.*

The Function of the Psychotherapist

At this point you will ask me what the psychotherapist can do to prepare for the recovery of the psychoneurotic patient—after I have made it, I hope, sufficiently clear that I share the conviction of the French physician who said about his treatment of a patient, *"Je le*

pansai, Dieu le guérit" ("I treated him, God cured him").

Release of repressed emotions—

I have tried to convey that psychoneurotic suffering is due to arrested emotional development in childhood. No human parents are so ideal, so free themselves, that they could protect their children completely from being tied by such chains. The psychoneurotic adult is bound to repeat in all subsequent interpersonal relations the original conflicts which arrested his development. This repetition tends to maintain the old repressions and the habitual patterns of substitution—as, for instance, despotic power substituting for repressed affection. This form of repetition compulsion is called "transference" by the analyst. An important lever in psychoanalytic work is this transference—the tendency of the patient to carry over into the relation with the therapist who offers to help him the crippling conflicts with significant persons of his childhood.

We have only a very limited and distorted knowledge of ourselves because of early adaptation patterns and the restrictive influence of the superego, the conscience, which excludes from awareness impulses and needs that caused disapproval by authority and therewith excessive anxiety. It is extremely difficult to extricate oneself from one's self-deceptions, particularly in a period of history which, like our present epoch, leaves us so little opportunity for serious meditation. Psychoneurotic suffering and its therapy lead modern man into meditation.

The method of free associations is intended to free the communications of the analysand from conventional patterns of logical thinking and to open up the floodgates of repressed emotions. The analysand can only gradually arrive at greater frankness. At the start, in accordance with his repetition compulsion, he expects from his therapist the same parental disapproval which had caused his repressions, and he meets the therapist with the old anxieties and the old weapons of defense. The more intelligent the patient, the subtler are his defenses. He fights to preserve his comforting daydreams, illusions of grandeur, claims and entitlements of childhood, which should shield him from frightening new experiences.

Dispassionate understanding—

Frequently the patient tries ardently to seduce the therapist into a conspiracy of repetition; he prompts him to provide the same substitute gratifications which the patient got as a child from the outwitted parent. He tries to manipulate the therapist, to involve him in a power struggle, to repeat with him the never-ending conflict of obedience and rebellion.

The analysand expects magical help, and if he is frustrated in his infantile demands he may break out into anger and rage. By this he may unconsciously intimidate the doctor

and thus circumvent the reliving of painful old anxieties, overwhelming for him in childhood but which he may face today in companionship with his therapist with better chances of mastering them. Because of the old habit of distrust, however, the analysand may withdraw into sulking passivity, apathy, or despondency.

The great opportunity for profitable change in psychoanalysis is given by the fact that the therapist is *not* father or mother or any other anxiety-arousing authority of the past; that he does *not* get involved in transference repetition; and that when he gets transitorily involved in sympathetic identification, he returns to reality and actuality and regains his benevolent neutrality, which keeps him from overindulgence as well as from moralistic prohibition. The therapist refrains from false reassurances as well as from disapproval, though the patient would like to use him as an auxiliary conscience which would spare him the conflicts of his own responsible decisions.

Establishment of an atmosphere of trust—

Ideally the therapist should not allow himself to be flattered, bribed, or irritated, for he should give the patient an opportunity to relive the old anxieties and to find a more constructive way out of them. The habitually diffident and distrustful patient feels compelled to test the doctor out; and it is too bad if the doctor is pretentious, condescending, or artificial, for thus he loses his usefulness for the patient. Only genuine respect and spontaneous warmth for the patient may dispel his excessive fears of being rejected, forsaken, overpowered, or exploited.

Only in an atmosphere free from such excessive fears and defensive passionate involvement may the patient catch up with his retarded and misdirected development. The tragedies of childhood thus relived need no longer bog him down in anxious loneliness and helplessness. He may be able in an atmosphere of trust to get hold of his repressed needs and rechannel them toward constructive goals. He may, I say, since I am aware that true success does not depend only on our most honest and serious endeavors and limited human skills. The regaining of trust, the integration of wholeness, lie ultimately beyond psychotherapeutic endeavor. In the Christian religion, it is experienced as the miracle of redemption.

Copies of the transcript of the course which includes this lecture may be secured through Henderson Services (publishers for Christianity and Modern Man) at 1029 Twentieth Street, NW., Washington 6, D.C., $3.00 a copy.

(Except as otherwise noted reviews are by the Editor.)

Sea of Glory

by Francis Beauchesne Thornton

(Reviewed by Chaplain Robert J. Plumb)

The story of the four chaplains of the transport "Dorchester"—George Lansing Fox, Alexander D. Goode, Clark V. Poling, and John P. Washington—is told with sympathy and understanding by Chaplain Thornton, now literary critic of the *Catholic Digest*.

Much has been written about the sinking of the "Dorchester" but very little about the youth and manhood of these four men—which is what this book sets out to do and does very well.

A twelve-page Prologue describes the sailing of the ill-fated ship and introduces the four chaplains. The next two hundred pages give four profiles of the chaplains, of about fifty pages each. And the story closes with a twelve-page Epilogue, the sinking of the transport.

One of the really fine things about this book is its genuine demonstration of interfaith co-operation and love. Father Thornton reveals a remarkable understanding of the faiths about which he writes. He is perfectly at home in a rural Methodist church and in a metropolitan synagogue. Not one of his subjects is more outstanding than another, but each makes his contribution in his own way. Furthermore, the book is wholesomely American whether it is describing a railway town in Pennsylvania, with its rows of drab houses and slow chunk of starting freight trains, or Coney Island in the heat of a summer afternoon, or Cambridge, Massachusetts, or Newark, New Jersey. This book is fittingly dedicated to all men who have died for their country.

New York, Prentice-Hall, Inc., 1953. 243 pages. $3.00.

Ways Youth Learn

by Clarice M. Bowman

(Reviewed by Joseph C. Dana)

When a very intelligent person who loves young people enough to work through with them to an understanding of their thoughts and ways, and who at the same time by profession and a great love of her church is completely enmeshed in the curricula and methods by which the church approaches youth —when such a person thinks long and hard about youth and the church's ways with them, the re-

sult is a book such as *Ways Youth Learn*. It is not, as the title would lead one to believe, another book on the psychology of adolescence. What it says about learning has a much broader application than to youth; for children and adults learn in these ways also. Nor does she mention the hard and unholy ways through which youth learn so much of truth and untruth for want of better instruction. Rather, the book stays within the field which the author knows so thoroughly—answering the question of how we can make our church curricula and methods fit into the ways by which youth actually learn.

Miss Bowman is idealistic. She assumes a greater consecration on the part of church members, especially teachers, than most of us have experienced. She almost invariably assumes church buildings and equipment which most congregations have not seen fit to provide. She finds in youth a seriousness and thoughtfulness that most of their parents would not recognize. Her thoughts and plans range around the "mountaintops" in her many years of experience. Yet perhaps the mountaintop may be the only place from which we can get a clear view of what ought to be. The high point is the best possible place to get our bearings again when we think we may just possibly be lost.

The church will do well to listen to this book. Its demands may be hard, but its ideas are sound and honest. As ministers and teachers read its packed pages they will ask themselves, "How well are we doing? How close are we coming to meeting youth's need?" And properly so. It is only by such questions that we shall do our best for Christ and his church.

New York, Harper & Bros., 1952. 189 pp. $2.50.

Harper's Bible Dictionary

by Madeleine S. and J. Lane Miller

(Reviewed by Carl G. Howie)

One of the needed tools for Bible study among ministers and laymen alike has been an authoritative but popularly written dictionary. At last such a splendid work has been produced by Madeleine S. and J. Lane Miller as a worthy companion to their earlier work titled *Encyclopedia of Bible Life*. With an amazing grasp of biblical facts and ideas, the authors present to the Bible student a clear conception of a multitude of subjects, with reference being made to the very latest material on any topic.

At the outset, the reviewer has but three minor criticisms to make of this excellent dictionary. First, there are many illustrations from the Middle Ages which would be more suitably placed in a dictionary of art. Second, certain minor subjects, persons, and places in the Bible are passed over unnoticed. Third, a number of tremendous theological words such as "covenant," "mercy," "truth," et cetera,

are discussed only in a way that seems to show lack of insight into their fundamental meaning.

The excellencies of this new dictionary, however, so far exceed its minor weaknesses that one is almost reticent about mentioning them. Illustrations, both pictures and line cuts, are superbly reproduced. Maps from the *Westminster Atlas,* which are by far the best biblical maps in print, are reproduced at the end of the volume. Many very helpful charts on chronology and other matters punctuate the dictionary and will undoubtedly be of great aid in systematic historical study.

One of the outstanding aspects of this work is the fact that it is definitely up to date. Usually such a monumental effort is already out of date by the time it reaches print, but somehow the Millers have circumvented this difficulty. Such is notably true in the discussion of the Dead Sea Scrolls and in the article on "law," as well as in numerous other places.

Another real strength is the fact that the Millers have a fundamental understanding of archaeological and historical background. They are acquainted with the great issues of biblical scholarship and discuss them quite adequately in their proper places. For example, the chronology of Nehemiah-Ezra is treated in some detail, as is the age of Daniel. There is, happily, no ducking or dodging of issues, and yet there is no tendency to muddy the waters with "scholarly trivia."

In all, the dictionary should be an added incentive to biblical study—which is, of course, an end devoutly to be desired. This volume is popular enough for the ordinary layman but authoritative enough for the would-be scholar. The reviewer recommends it most highly.

New York, Harper & Bros., 1952. 851 pp. $7.95.

Back Down the Ridge

by W. L. White

(Reviewed by Chaplain Robert J. Plumb)

This is the unvarnished story of what happens to men who get "clobbered" in Korea, written by the author of *They Were Expendable.* As is stated in the Foreword, it is not entertainment for summer hammock reading nor for queasy stomachs. It is an account of the harsh realities of our times and a tribute to the men and women of the Medical Corps.

Taking about twelve different men (the reader soon loses track of their names), the book opens with reports of how each got "clomped" (GI talk that is overused) and continues with how such cases are taken back down the Ridge to BAS (Battalion Aid Station), then to MASH (Mobile Army Surgical Hospital), to Tokyo, and to the States.

This book gives a picture of the average American boy who is today achieving a greatness in Korea

of which his countrymen are not worthy. It is a thrilling account of the wonderful achievements and heroic service of corpsmen, nurses, and doctors.

But where are the chaplains? On page 53 just one is mentioned, and the author gives the impression that this one was found because the corpsman was an old-timer in the Army and was aware of this proper military channel. How Mr. White, author and war correspondent, can write an entire book on the theme of the care of the Korean wounded and completely overlook the devoted, sacrificial service of chaplains, is unexplainable. This reviewer has been assured by veteran chaplains of Korea that a chaplain is on duty at every front-line Battalion Aid Station, at every Regimental Collecting Station, at every Division Clearing Station, and at every Mobile Army Surgical Hospital, and that it would be impossible for a wounded man to clear through to the States without being contacted by many chaplains. Yet even in the chapter "The Valley of the Shadow" there is no mention of any spiritual help or comfort to dying men. The blanket is pulled up over the dead man's face, the blood bottles are disconnected—and that is all.

What might have been a good book has been completely spoiled by careless reporting or the deliberate omission of a very, very important part of the picture.

New York, Harcourt, Brace & Co., 1953. 182 pp. $3.00.

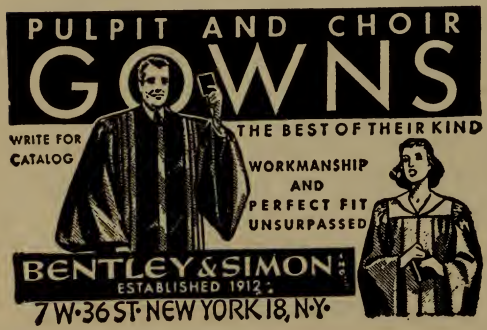
Great Humanists

by Lynn Harold Hough

(Reviewed by Charles D. Giauque)

Dr. Lynn Harold Hough's latest book is a valuable addition to religious biography. It embraces life sketches and analytical appraisals of the works and influence of five humanists. In selecting two of these, Aristotle and Cicero, the author dipped into the pre-Christian Era. The third, Erasmus, was a product of the fifteenth and sixteenth centuries. None will dispute the right of these three to the appellation "great humanists." But to me there appears some incongruity or unexplained loyalty in selecting as fourth and fifth, from all the centuries of modern history, two of the same period and nationality. Yet, the two twentieth-century savants, Irving Babbitt and Paul Elmer More, did set forth and clarify the classical form of humanism in the United States.

Commonly we think of humanism as something quite distinct



from, if not antagonistic to, the Christian religion. Says Dr. Hough: "It is true that there is a humanism which sees an independent man getting along, as he thinks, quite well without God." However, as the author goes on to point out, "this does not represent classical humanism. . . . Humanism, passing through human qualities, reaches for something beyond them. The sound of the Infinite is heard in the surging of the human sea." Dr. Hough gives Erasmus credit for making humanism Christian.

The author, a Christian minister of distinction and former dean of Drew Theological Seminary, is himself a notable Christian humanist. I was interested in the book's jacket. Pictured, with names under each, are the five great humanists whose lives and minds the author explores. Underneath is the author's name, Lynn Harold Hough. The contiguity of the sixth name, certainly with no suggestion intended, gives us no sense of incongruity.

The reader finds himself almost unconsciously applying to the author some of the book's well-turned phrases—"vast study," "massive erudition," and "amazingly well-read."

Dr. Hough's writing is more than clear; it is luminous. It flows smoothly with a musical rhythm almost poetic. Speaking of the "little university" to be found in More's *Shelburne Essays,* Dr. Hough writes:

> The sense that you were following a mind of sharp acumen in a great expedition which brought you in touch with all seminal ideas and with their most potent expression was a breath-taking experience. You could almost feel the muscles of your mind growing. You experienced a subtle pleasure as the antennae of your mind successfully reached out for something so delicately integrated that its very perception was an intellectual achievement.

Referring to Erasmus he writes:

> He was anxious to make the New Testament speak to women as well as to men. He wanted the husbandman to turn its words into a plough song. He wanted the weaver to hear them hum with the movement of his shuttle. He wanted the traveler to fill his mind with them so that, although his journey had become wearisome, his thoughts could be full of a fresh adventure with great ideas and great truths.

Again he writes:

> Erasmus had known more than his share of the overacute, hair-splitting quality of a self-conscious scholastic practice which was carried to lengths of absurdity which he never ceased to hold up to scorn.

Alliterative phrases flow freely from his pen: "corrosive criticism" (a favorite), "complete clarity and critical understanding," and "the acid and antiseptic action of Babbitt's mind."

Subtly woven into the volume's texture is the author's own philosophy of Christian humanism.

Dr. Hough's approach is intellectual and spiritual. As he unfolds the lives and thoughts of the five humanists, they come to something like a literary resurrection.

New York, Abingdon-Cokesbury Press, 1952. 213 pp. $3.50.

Making Your Marriage Succeed

by THEODORE F. ADAMS

(Reviewed by Joseph C. Dana)

This is a book of advice. It is good advice—the kind that every young couple should have while they are thinking of marriage. The book is written as if a pastor were counseling with a couple whom he does not know very well. In its chapters it covers the whole range of married life from dating and courtship to old age and death.

The young minister will find in this book much that he ought to know to counsel with the couples that will come to him, and he will find the material well documented. The pastor of some experience, however, will find himself reading the advice he has been giving for years and will only have the satisfaction of knowing that others agree with him.

This is not a book that I would give a young couple to read. The advice it gives needs the love and earnestness of a pastor behind it to make it effective. These personal qualities the book does not, perhaps cannot, supply. Its chief value will be as a textbook for the person who has to help young people see the meaning and value of a Christian marriage and who does not know what to tell them.

New York, Harper & Bros., 1953. 156 pp. $2.00.

Books Received

The Bible for Boys and Girls: Selections from the Text of the Authorized Version of the Bible; 31 plates, 8 maps in color, glossary, index. New York: Philosophical Library, 1953. 576 pp. $3.50.

The Hope of the World: Sermons on Christianity Today, by Harry Emerson Fosdick. Garden City reprint edition, 1953. 240 pp. $1.49.

Successful Christian Living: Sermons on Christianity Today, by Harry Emerson Fosdick. Garden City reprint edition, 1953. 270 pp. $1.49.

Peace, War and You, by Jerome Davis. New York: Henry Schuman, 1952. 282 pp. $3.00.

A Reporter in Search of God, by Howard Whitman. New York: Doubleday & Co., 1953. 320 pp. $3.50.

Possibilities Unlimited: A Scientist's Approach to Religion, by Daniel Luzon Morris. New York: Harper & Bros., 1952. 191 pp. $2.50.

Calvary's Conquering Christ: Studies on Isaiah 53 and Lenten Meditations, by Kurt Carl Hartmann. New York: Exposition Press, 1953. 93 pp. $2.50.

Campus Gods on Trial, by Chad Walsh. New York: The Macmillan Co., 1953. 138 pp. $2.50.

The American Church of the Protestant Heritage; ed. Vergilius Ferm. New York: Philosophical Library, 1953. 481 pp. $6.00.

NEWS ROUNDUP

Navy's New Chief of Chaplains

Edward B. Harp, Jr., a survivor of the Battle of Midway and the sinking of the carrier "Hornet," brings to his office over 23 years of experience as a Navy chaplain.

Commissioned in 1929, Chaplain Harp has served on the U.S.S. "Relief," and U.S.S. "Arkansas," the U.S.S. "Black Hawk," and the U.S.S. "Hornet." He was awarded a Letter of Commendation with Combat "V" for his meritorious conduct as chaplain of the "Hornet" when that vessel was sunk near the Santa Cruz Islands.

The new chief has also served at the U.S. Coast Guard and the U.S. Naval academies and at the naval hospitals in Portsmouth, Va., and St. Albans, N.Y. In 1943 he was executive officer and instructor at the Naval Chaplains School and later was Pacific Fleet chaplain. The past sixteen months he has served as planning assistant to the Chief of Chaplains.

A member of the Evangelical and Reformed Church, Chaplain Harp was pastor of the Christ Reformed Church at Cavetown, Md., before entering the Navy.

From Buddhism to Christianity

U.S. Navy Photo

A unique service was held in the chapel of the U.S. Fleet Activities, Sasebo, Japan, for 21 members of the crew of a Korean Naval ship, all of whom had been converted from Buddhism to Christianity.

Chaplain S. F. Shin, of the Korean Navy, brought three officers and 18 men from the crew of his ship, the ROK Navy ship "Taedong" (PF-63), to services of the Fleet Activities Chapel. There he and Chaplain Frederick W. Brink, Protestant chaplain at Fleet Activities, joined in administering the Sacrament of the Lord's Supper to the men. Chaplain Shin addressed his men in their native Korean language, while Chaplain Brink explained to the American congregation what was being said.

NEWS BRIEFS

GENERAL

A new approach to church advertising is being tried by the Westwood Community Methodist Church, Los Angeles, California. The church's public relations committee is trying to promote Christian beliefs through advertisements in the regular news sections of the daily papers. Each message includes a headline designed to arouse curiosity.

Another Iowa contribution to the development of the International Christian University left the state fairgrounds in Des Moines for Tokyo, Japan. The shipment of purebred Duroc pigs and Suffolk sheep was donated by Iowa breeders. The respective breed associations will play a prominent part in livestock research at the university farm and in the improvement of herds in Japan.

The new chapel for the First Engineer Battalion, First Marine Division, Korea

U.S. Navy Photo

A drive for funds to print 15,000 hymnals for Korea has been launched by World Literacy, an agency of the National Council of Churches' Committee on Literacy and Christian Literature. Virtually all Christian hymnals were destroyed when Seoul was attacked by the North Koreans in 1950. However, because the plates from which the hymnals were printed had been sent to Japan earlier and are available, only the cost of paper and printing needs to be provided.

The Riverside Church and the **Judson Memorial Church,** two historic New York City churches with Baptist traditions, have been received into the New York City Congregational Church Association. The affiliating churches and their ministers have full status in the New York Congregational Christian Conference while maintaining their Baptist connections.

Ten days in jail or ten Sundays in church is the sentence imposed

U.S. Marine Corps Photo

Marine Brigadier General Alexander W. Kreiser, Jr., Assistant Commanding General of the First Marine Air Wing in Korea, welcomes Chaplain Joseph F. Parker, who arrived in colorful Korean costume, to a monthly meeting of chaplains. Recently men of the First Marine Aircraft Wing Chapel presented a check for $100 to Chaplain Parker to be donated to the General Commission on Chaplains.

on drunken drivers in Mesa, Ariz., according to Justice of the Peace Jack Hunsaker. In addition, all will pay fines of at least $125. Justice Hunsaker, a Mormon, said convicted defendants could choose for themselves what church they would attend.

Philadelphia will be the scene of what promises to be **the largest Methodist gathering in the world** this month when members celebrate the 250th anniversary of the birth of John Wesley, founder of Methodism.

The Russian Orthodox Greek Catholic Church of North America, The Anglican Church of the Province of West Africa, and **The Presbyterian Church of the African Gold Coast** have been admitted to membership in the World Council of Churches. This brings the total number of churches in the World Council to 161.

EDUCATION

Twenty Lutheran students from the United States will study church life and social problems in

U.S. Marine Photo

Orphans of Pohang, Korea, receive gifts of clothing and chinaware donated by marines of the First Marine Division. At extreme left is Wing Chaplain Joseph F. Parker.

Norway, Sweden, Denmark, and Germany this summer under the 1953 European Study Project, according to an announcement made by the National Lutheran Council's Division of Student Service. The nine-week travel and study project, scheduled to begin this month and end in August, will be the fifth of its kind.

Seven religious broadcasting workshops have been planned by the Broadcasting and Film Commission of the National Council of Churches for 1953. Among these will be a radio and television workshop at the School of Religion, Butler University, Indianapolis, Ind., August 10-28, and a radio workshop for rural church leaders to be held June 15-19 at State College in Pennsylvania.

A course for prospective military chaplains, established at the request of the students, is being offered at the New Orleans Baptist Theological Seminary. Dr. James C. Taylor, an active Navy chaplain during World War II, will teach the class.

FOREIGN

New buildings and equipment for a children's wing and for a dental clinic have recently been added to the famed Clara Swain Hospital of the Methodist Church in Bareilly, United Provinces, India. The new building has four operating rooms, two dental hygienists' rooms, an examination room, an X-ray room, and a laboratory.

Assuring Christians of India that they were as free as their countrymen of other faiths to practice and preach their religion, India's president, Rajéndra Prasad, spoke at an observance of the 1900th anniversary of the arrival in India of St. Thomas. India's constitution guarantees freedom of religion to people of all faiths.

Officers and faculty members of International Christian University in Japan now number eighteen Japanese, two Canadians, and eleven from the United States. This does not include Dr. Emil Brunner of Switzerland, who will join the staff in September 1953.

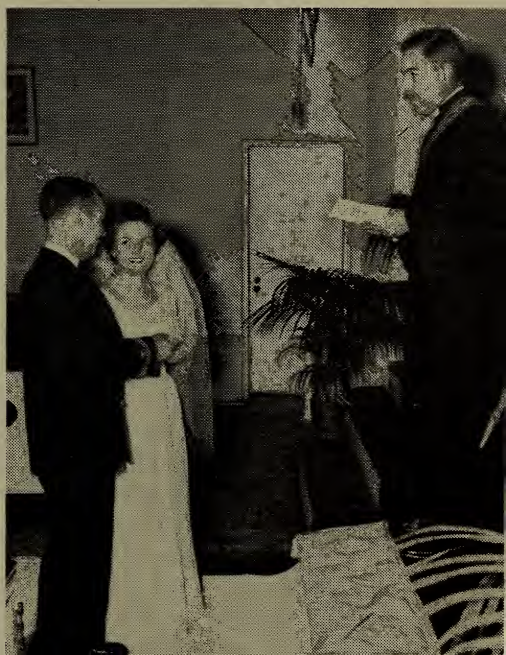
PERSONALITIES

Bishop G. Bromley Oxnam has been selected to serve on the judging panel for the 1952-53 "Voice of Democracy" of the National Association of Radio and Television Broadcasters. The panel, which includes Justice Tom C. Clark, Henry Luce, Anna Rosenberg, and others, auditions transcribed talks on democracy by high school youths. College scholarships and other awards will be given to the four coequal national winners.

James L. Kraft, 78, founder of the Kraft Foods Company and prominent Baptist layman, died February 16. On December 31 of last year Mr. Kraft was given the second annual Gutenberg Award by the Chicago Bible Society for his "outstanding service to all Christian causes." The 1951 award went to General Douglas MacArthur.

Miss Phoebe Raney, daughter of Mr. and Mrs. Mark Raney, and Chaplain Glynn Oglesby stand before officiating chaplain, Abbot Peterson, Jr., for the double ring ceremony held at Camp LeJeune recently.

U.S. Navy Photo



U.S. Marine Corps Photo

"Makes you stop and think," says Marine Private Julius Heard as he looks at the Bible he was carrying which stopped a Chinese Communist bullet.

Arnold B. Vaught, associate executive director of Church World Service, is winding up a six-month air tour of the Orient and Near East to survey relief needs. His trip is preparatory to formulating an enlarged program of refugee aid planned by Church World Service, relief agency of Protestant and Orthodox churches in the United States and central department of the National Council of Churches.

Canon Victor Joseph Pike, Britain's Chaplain-General to the Armed Forces and honorary canon of Canterbury, recently spent six weeks visiting in the U.S. While here he stopped at the First Army Headquarters and Chaplain School at Fort Slocum, and visited with Ivan L. Bennett, Chief of Army Chaplains, at the Pentagon.

Leonard W. Mayo, educator and social worker who has attained wide recognition in the fields of child welfare and urban relief, has been appointed chairman of the Department of Social Welfare of the National Council of Churches.

Frank C. Laubach, known the world over as "the apostle of literacy," received the "annual citation" of the Salvation Army Association of New York. Reports indicate that Dr. Laubach, a missionary of the Congregational Christian Churches, has been indirectly responsible for teaching 60,000,000 people to read and write. He is the first minister to receive this award. Previous recipients are Bernard Baruch, Herbert Hoover, Dwight D. Eisenhower, and Douglas MacArthur.

Henry M. Bullock, former pastor of the Jackson, Miss., Capitol Street Methodist Church, succeeds Dr. C. A. Bowen as editor of church school publications for the Methodist Church.

Luther A. Gotwald, active Lutheran leader, has been appointed executive secretary of the Division of Foreign Missions of the National Council of Churches.

Delhi University has conferred an honorary doctor's degree on **Martin Niemöller,** well-known German church leader.

Louis H. Evans, former pastor of First Presbyterian Church, U.S.A., Hollywood, Calif., the world's largest Presbyterian church, has assumed duties as minister-at-large with the Board of National Missions.

CHAPLAINS

Harold H. Schulz, command chaplain for the Caribbean, has initiated a series of programs which are broadcast every Saturday evening from the Canal Zone under the title "Spotlight on Religion." Designed primarily to promote understanding and good will, these broadcasts, which are interfaith in character, show the importance of religion in everyday living.

John F. Hagen, former chaplain in the Army and Navy, has retired after more than thirty years of service. Chaplain Hagen, who is the author of several books, is living in Salisbury Mills, N.Y., where he is continuing to serve as clergyman, author, and educator.

The Bronze Star Medal has been awarded to **Richard D. Cleaves, Horace L. Boyd, Ralph Osborn, Ralph Purdy, Ralph Rott,** and **George Lang. James Johnson** was awarded a cluster to his Bronze Star and Soldiers Medal.

Navy Chaplain Lonnie W. Meachum, First Marine Division chaplain, points out the sign on the front of his jeep to Navy Chaplain Martell Twitchell, force chaplain of the Fleet Marine Force, Pacific.

U.S. Navy Photo

YOU ARE INVITED • Coming Events of Interest to Chaplains

Events are listed by time, place, name, and address for obtaining information

June 15-19: State College, Pa.; **Religious Radio Workshop** (NCC); 220 Fifth Ave., New York 1

June 15-21: Anderson, Ind.; **Annual Convocation, Church of God**; Anderson

June 15-22: Kaiser, Mo.; **EUB Summer Assembly**; 1900 Knott Bldg., Dayton 2, Ohio

June 15-Aug. 1: Rawls, S.C.; **Southern Baptist State Assemblies**; 161 Spring St. NW., Atlanta, Ga.

June 16-21: Colorado Springs, Colo.; **Church of the Brethren Annual Conference**; 22 S. State St., Elgin, Ill.

June 17-21: Minneapolis, Minn.; **Evangelical Mission Covenant Annual Meeting**; 5101 N. Francisco Ave., Chicago 25

June 19-21: Mo-Ranch, Tex.; **Presbyterian US Men's Conference**; Presbyterian Bldg., Richmond, Va.

June 17-22: Gadsden, Ala.; **Cumberland Presbyterian General Assembly**; Box 5535, Memphis 4, Tenn.

June 22-27: Denver, Colo.; **Christian Endeavor Convention**; 1201 E. Broad St., Columbus, Ohio

June 22-29: Glorieta, N. Mex.; **Southern Baptist Chaplain Retreat**; 161 Spring St. NW., Atlanta, Ga.

June 24-28: Boston, Mass.; **Boston Freedom Conference**; Augustana Luther League, 2445 Park Ave., Minneapolis, Minn.

June 30-July 2: Waynesboro, Pa.; **EUB Ministers and Wives Conference**; 1900 Knott Bldg., Dayton 2, Ohio

June 30-July 3: Lafayette, Ind.; **National Conference, E & R Church**; 1505 Race St., Philadelphia 2

June 30-July 10: Palacios, Tex.; **Southern Baptist State Assembly**; 161 Spring St. NW., Atlanta, Ga.

July 5-10: Ames, Iowa; **Religious Television Workshop (NCC)**; 220 Fifth Ave., New York 1

July 5-18: Hendersonville, N.C.; **Episcopal Adult Conference**; W. P. Verduin, RFD 3, Hendersonville

July 6-12: Findley Lake, N.Y.; **EUB Bible Conference**; United Brethren Bldg., Dayton 2, Ohio

July 6-18: Hendersonville, N.C.; **Episcopal Clergy Conference**; W. P. Verduin, RFD 3, Hendersonville

July 6-Aug. 30: Massanetta Springs, Va.; **Southern Baptist State Assemblies**; 161 Spring St. NW., Atlanta, Ga.

July 12-17: Quenemo, Kan.; **Southern Baptist State Assembly**; 161 Spring St. NW., Atlanta, Ga.

July 13-24: Faribault, Minn.; **Faribault Laboratory School**; Minn. Council, 122 W. Franklin St., Minneapolis, Minn.

July 17-26: Tewksbury, Mass.; **EUB Summer Assembly**; 1900 Knott Bldg., Dayton 2, Ohio

July 20-29: Mandeville, La.; **Southern Baptist State Assembly**; 161 Spring St. NW., Atlanta, Ga.

July 24-26: Massanetta Springs, Va.; **Presbyterian US Men's Conference**; Presbyterian Bldg., Richmond, Va.

July 26-Aug. 1: Lake Geneva, Wis.; **National Adult Conference**; 79 E. Adams St., Chicago 3

July 27-30: Pinchneyville, Ill.; **Southern Baptist State Assembly**; 161 Spring St. NW., Atlanta, Ga.

July 27-31: W. Milton, Pa.; **EUB Bible Conference**; 1900 Knott Bldg. Dayton 2, Ohio

July 27-Aug. 4: Topeka, Kans.; **EUB Summer Assembly**; 1900 Knott Bldg., Dayton 2, Ohio

July 27-Aug. 7: Cedar Rapids, Ia; **School of the Midwest (Presbyterian USA)**; Witherspoon Bldg., Philadelphia

July 28-Aug. 12: Falls Creek, Okla.; **Southern Baptist State Assembly**; 161 Spring St. NW., Atlanta, Ga.

Announcing...

JUDGES FOR SERMON CONTEST

Dr. Clarence Edward Macartney

Minister, First Presbyterian Church, Pittsburgh, Pa.
Author of more than 40 books of sermons and religious and historical studies

Dr. Edward Hughes Pruden

Minister, First Baptist Church, Washington, D.C.
Past President, American Baptist Convention
Member, Executive Committee, Southern Baptist Convention

Dr. Joseph R. Sizoo

Professor of Religion, George Washington University
Past President, New Brunswick Theological Seminary
Former Chaplain and Chairman of the Federal Council's Committee on Army and Navy Chaplains

Decisions of the judges will be announced publicly in the August issue of THE CHAPLAIN

Look in this forthcoming issue for
—names of 13 chaplains whose sermons have won prizes
—publication of the sermon winning 1st prize